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Islamic Worldview and Humanism: A Short Response

Pandangan Dunia Islam dan Humanisme: Sebuah Respon Singkat

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Abstract

This study explores the inherent issues of humanism, a contemporary ideology introduced into the Islamic sphere by liberal thinkers, which stems from Western thought. Central to its critique is the human-centric perspective, positioning humanity as the measure and focal point of all things, which detaches the divine from the cosmos and undermines the role of religion. This anthropocentric view places humans at the apex of existence and creates philosophical conflicts in our understanding of reality and truth. In contrast, traditional Islamic perspectives offer a more integrated view of the divine, human, and natural order. Through a critical analysis supported by a comprehensive literature review, this study deconstructs the humanist framework and compares it with Islamic conceptualizations. By examining the philosophical divergences between a human-centric worldview and an Islamic one, this research clarifies conceptual disparities and contributes to the broader discourse on philosophy, religion, and human understanding.

Keywords Humanism, Worldview, Human, God

Abstract

Studi ini mengeksplorasi masalah-masalah yang melekat pada humanisme, sebuah ideologi kontemporer yang diperkenalkan ke dalam ranah Islam oleh pemikir liberal, yang berasal dari pemikiran Barat. Pusat kritik terhadapnya adalah perspektif yang berfokus pada manusia, yang menempatkan umat manusia sebagai ukuran dan titik pusat dari segala hal, yang menyebabkan pemisahan antara yang ilahi dan alam semesta serta meremehkan peran agama. Pandangan antroposentris ini menempatkan manusia di puncak eksistensi dan menciptakan konflik filosofis dalam pemahaman kita tentang realitas dan kebenaran. Sebagai perbandingan, perspektif Islam tradisional menawarkan pandangan yang lebih terintegrasi tentang yang ilahi, manusia, dan tatanan alam. Melalui analisis kritis yang didukung oleh tinjauan literatur yang komprehensif, studi ini mendekonstruksi kerangka berpikir humanisme dan membandingkannya dengan konsep-konsep Islam. Dengan memeriksa perbedaan filosofis antara pandangan dunia yang berpusat pada manusia dan pandangan dunia Islam, penelitian ini menjelaskan ketidaksesuaian konseptual dan berkontribusi pada wacana yang lebih luas mengenai filsafat, agama, dan pemahaman manusia.

Keywords Humanisme, Pandangan Dunia, Manusia, Tuhan

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Introduction

The secularisation of modern science has led to the erosion of religion, revelation, and metaphysics as sources of knowledge. This adoption of secularism within the framework of modern science is supported by the alignment of modern scientific identity, which relies solely on reason and the senses as its epistemological foundation. However, depending exclusively on reason and sensory perception as epistemological sources opens the door to abstract ideologies such as empiricism, rationalism, humanism, existentialism, materialism, Marxism, capitalism, liberalism, scepticism, socialism, relativism, agnosticism, and atheism—each of which tends to undermine and alienate religion.

These ideologies have metamorphosed into a worldview, a Western perspective through which the world is interpreted. This Western worldview has significantly influenced the spectrum and character of modern knowledge. On the other hand, this worldview indirectly dismantles the claims of some Western scientists that science is value-free; in reality, it is heavily value-laden.[1]

As touched upon in the preceding paragraph, the Western acceptance of secularism has similarly influenced its reception of humanism. Humanism, in its essence, is a doctrine that seeks to "make humanity the centre of all things" or, more radically, to "deify humanity." This expression conveys the notion that all things, including knowledge and all pursuits, are devoted to human interests and are measured by human standards, leaving no interest more significant than that of humanity itself.[2]

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[1] Jika kita telusuri, keberpihakan beberapa saitis terhadap klaim sains bebas nilai ini sebenernya merupakan usaha mereka untuk membebaskan sains dari spektrum agama, sakralitas, metafisika dan wahyu.

[2] Islamisasi yang dimaksud di sini ialah "pembebasan manusia dari segala hal yang bertentangan dengan Islam, kemudian pembebasan akal dan bahasanya dari pengaruh sekularisme. Lihat: Syed Muhammad Problem humanisme ini disadari betul oleh Al-Attas sebagai salah satu tantangan terbesar saat ini, yang kemudian di responnya dengan memunculkan gagasan Islamisasi ilmu pengetahuan kontemporer

In light of the issues inherent in the humanistic worldview, the researcher endeavours to juxtapose the humanistic conception of reality with that of Islamic perspective. As previously elucidated, the foundational thought underlying humanism profoundly influences its adherents' perception of existence. Consequently, it is imperative to undertake a thorough examination of the humanistic doctrine and contrast it with the Islamic worldview. This comparative analysis is crucial to ensure that one maintains a worldview aligned with Islamic teachings, untainted by the principles and perspectives of humanism.

Finding and Discussion

A The Genealogy of Humanist Thought

In addition to its strong affiliation with rationalism and empiricism, the conception of humanity in the 'West' tends to carry a distinctly humanistic flavour. Humanism, as a humanitarian movement, has undergone a lengthy process of interpretation and evolution. Thus, the meaning of the term 'humanism' warrants exploration from both etymological and historical perspectives. Although humanism as a formal movement emerged in 1808, its origins can be traced back to ancient Greece, Rome, and the 14th-century Renaissance, particularly in relation to the resurgence of scholarly interest in Greek and Roman classical texts, which were adopted as subjects of study and academic inquiry. During the Renaissance, the term 'humanism' was invariably associated with an intellectual movement aimed at reviving the classical literature of Greece and Rome, which had previously been suppressed by medieval society under ecclesiastical authority. [3]

At that juncture, there was a profound zeal for the study of philosophy, classical literature, and the arts. The conviction in the power of the individual and humanity's capacity to discern truth was remarkably strong.[4]

Naquib Al-Attas, *Prolegomena to the Metaphysics of Islam: An Exposition of the Fundamental Elements of the Worldview of Islam* (Johor Baru: UTM Press, 2014).

[3] Fahmi Riady and Najminnur Hasanatun Nida, *Kehidupan Pluralisme Sosial Agama Masyarakat Transmigrasi Sebamban Perspektif Pendidikan Humanisme* (Pati: Maghza Pustaka, 2020), 35.

[4] Hamid Fahmy Zarkasyi, *Misykat: Refleksi Tentang Westernisasi, Liberalisasi, Dan Islam* (Jakarta: INSIST-MIUMI, 2012), 51.

Consequently, through the lens of Humanism, Western societies endeavoured to provide rational interpretations that challenged the erstwhile monopoly on the interpretation of truth held by religion and the state.[5]

Etymologically, the term 'humanism' derives from the Latin word *humus*, meaning earth or soil. From this root emerges the term *homo*, meaning man, and *humanus*, which conveys a sense of "earthiness" and "humanity." Meanwhile, the term *humanitas* is understood as a practice of human life within its distinctive world, akin to what is known in the sciences as the humanities. According to Hamid Fahmy, humanism originally stems from the Italian word *umanista*, signifying a teacher or student of classical literature.[6]

In German, humanism is more commonly referred to as *Humanismus*, denoting a form of education that accords special prominence to Greek and Latin classical works. The term was first recorded in the writings of Samuel Coleridge Taylor, where it was employed to denote a Christological position—the belief that Jesus Christ was purely human. It was not until 1832 that the term began to be used in the context of culture.[7]

In popular scholarly dictionaries, the term "humanist" refers to a doctrine that emphasises the ideal interests of humanity. Humanism is also consistently associated with an "anti-religious" orientation, marked by a profound optimism about human potential and capacities. Humanism encompasses various worldviews centred on human needs and interests. According to the *Kamus Besar Bahasa Indonesia*, a humanist is one who aspires to and works towards a better social order based on humanitarian principles, dedicated to serving the interests of fellow human beings.[8]

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[5] Hamid Fahmy Zarkasyi, *Misykat: Refleksi Tentang Westernisasi, Liberalisasi, Dan Islam* (Jakarta: INSIST-MIUMI, 2012), 51.

[6] Zarkasyi, *Misykat: Refleksi Tentang Westernisasi, Liberalisasi, Dan Islam*, 51.

[7] Eka Nilam, "Konsep Humanisme Ditinjau Dari Perspektif Pendidikan Islam," Jurnal Studi Kependidikan Dan Keislaman 7, no. 1 (2020).

[8] Yushinta Eka Farida, "Humanisme Dalam Pendidikan Islam," *Tarbawi : Jurnal Pendidikan Islam* 12, no. 1 (2015): 105–20.

The emergence of humanism was marked by a burgeoning belief in human capability, intellectual fervour, and an appreciation for intellectual discipline. Humanists held that reason could achieve all things and was more crucial than faith. Consequently, since the Renaissance, philological research extended beyond classical literature to include the study of sacred texts through the lens of reason. Additionally, Humanists emphasised the importance of social, political, and economic reforms. With the diminishing power of the Church, Humanists also advocated for the separation of political authority from religion (secularisation). Thus, Humanism flourished rapidly in Italy before spreading to Germany, France, and other parts of Europe.[9]

The Humanist movement began to wane in the 17th and 18th centuries. During this period, proficiency in Latin was deemed outdated, as interest shifted towards vernacular literature and less common languages. There was also a growing fascination with new sciences. However, in the 19th century, Humanism successfully underwent a metamorphosis and emerged from its temporary decline. Renaissance Humanism shed its rhetoric and evolved into modern scientific classicism. Today, although the term 'Humanism' has acquired new connotations, the Renaissance legacy remains deeply embedded within modern Humanism.[10]

In the 19th century, Humanism came to be associated with an anti-Christian stance. For Karl Marx, religion was an alienation—a kind of opiate that estranged humanity from the true nature of reality. In light of the unfavourable circumstances surrounding the tainted existence of Humanism and the disillusionment of Humanists with religion, which they perceived as incapable of providing for humanity, Humanists in 1933 formulated the "Humanist Manifesto I." This document affirmed the establishment of Religious Humanism as an alternative to existing religions.

B Core Tenets of Humanism

[9] F. Budi Hardiman, *Filsafat Modern: Dari Machiavelli Sampai Nietzsche* (Jakarta: PT Gramedia Pustaka Utama, 2004), 7–9.

[10] Hardiman, *Filsafat Modern: Dari Machiavelli Sampai Nietzsche*.

Initially, Humanism was a movement dedicated to promoting the dignity and worth of the human being. As an ethical philosophy that exalted humanity, Humanism emphasised human dignity, roles, and responsibilities. According to Humanist thought, humans occupy a special status and possess greater capabilities than other creatures due to their spiritual nature.[11]

This aligns with the perspective of Ali Shari'ati, who defined Humanism as a philosophical doctrine asserting that its primary aim is the salvation and perfection of humanity. He viewed humans as noble beings, and the principles he advocated were grounded in the fulfilment of fundamental needs essential to the development of the human species.[12]

However, as it has evolved, Humanism has often acquired a negative connotation by 'alienating religious matters'. Curiously, this critique of religion originated from within the religious sphere itself. Cardinal Pelagius (354-420) proposed that humans possess the capacity to develop independently of God and can discern right from wrong through their own reason.[13] According to him, goodness could be achieved solely through service to humanity, regardless of divine considerations. This aligns with the doctrine espoused by some: "It is better to be non-religious but humanist than religious but non-humanist," and "God does not need defending; what needs defending is humanity".[14] Such is the arrogant logic of those who criticise religion and champion Humanism. Though it appears humanistic, it often takes on an atheistic tone. Indeed, the ultimate strategy of liberals and even atheists to attack religion is frequently cloaked in the guise of Humanism.[15]

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[11] Mangun Harjana, *Isme-Isme Dari A Sampai Z* (Yogyakarta: Kanisius, 1997), 93.

[12] Ali Shariati, *Humanisme Antara Islam Dan Mazhab Barat* (Bandung: Pustaka Hidayah, 1996), 36.

[13] Zarkasyi, *Misykat: Refleksi Tentang Westernisasi, Liberalisasi, Dan Islam*, 51.

[14] M. Amin Abdullah, "Humanisme Religius Versus Humanisme Sekuler Menuju Sebuah Humanisme Spiritual," in *Islam Dan Humanisme Aktualisasi Humanisme Islam Di Tengah Krisis Humanisme Universal* (Yogyakarta: Pustaka Pelajar, 2007), 187.

[15] Zarkasyi, *Misykat: Refleksi Tentang Westernisasi, Liberalisasi, Dan Islam*, 59.

The condition of Humanism that rejects religion is indeed intertwined with its nihilistic doctrine, which posits "man as the measure of all things".[16] This means that notions of good and evil, right and wrong, propriety and impropriety, even the concept of sin, are contingent upon human judgement. Consequently, God no longer holds a role as the Supreme Being in regulating all aspects of human life.[17] This doctrine of human superiority ultimately negates the presence of God. The epistemological basis for this atheistic Humanism can be traced to the thought of Immanuel Kant. Although Kant himself did not repudiate his belief in God, his philosophy paved the way for subsequent Humanists to dismiss God as an objective reality. As articulated in his work *Critique of Pure Reason* (Kritik der Vernunft), Kant described God as an 'a priori idea' within our reason.[18]

For Kant, God is not a reality existing outside our minds but is rather a component of reason itself. He is akin to a programme embedded as software within our cognitive faculties. In other words, God exists because we conceive of Him. This understanding initiates a protracted anthropocentric conflict, framing God as a human construct or invention. Thus, God can be concluded as a creation of humanity rather than the reverse.[19] As implied in Ludwig Feuerbach's statement: "God is nothing else than human: he is, so to speak, the outward projection of a human's inward nature." This means that the more we project God and make Him a subject of contemplation in our minds, the more He becomes evident in our consciousness, yet remains externally empty.[20]

In a manner akin to Feuerbach's notion of projection, Karl Marx asserted that God is merely a construct of human thought with no ontological existence

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[16] Zainal Abidin, *Filsafat Manusia: Memahami Manusia Melalui Filsafa* (Bandung: Rosdakarya, 2006).

[17] Zarkasyi, *Misykat: Refleksi Tentang Westernisasi, Liberalisasi, Dan Islam*, 24.

[18] Hardiman, *Humanisme Dan Sesudahnya: Meninjau Ulang Gagasan Besar Tentang Manusia*, 17.

[19] Hardiman, 17–18.

[20] Hardiman, 19.

beyond the mind. According to Marx, God is not real; only humanity holds true reality.[21] Friedrich Nietzsche, with his provocative pronouncement through the voice of Zarathustra, went even further, declaring that "God is dead." Nietzsche effectively 'murdered' God in any conceivable form, thus eliminating any space in the universe for the divine.[22]

Nietzsche further elucidated that God is merely a subjective reality within the human mind, or a human fantasy within objective reality. The notion that God could be 'killed' thus provided fertile ground for the proliferation of atheism.[23] Prior to Nietzsche, Schopenhauer (1788-1860) had preceded him by asserting that God does not exist. Following Nietzsche's declaration of God's death, Rudolf Bultmann (1884-1976) affirmed that "God in the Bible is dead, or at least on the verge of death." For these thinkers, God is viewed as a tyrant of the soul, rather than as a deity of the religions. The God that Nietzsche 'murdered' is precisely the one deemed to be non-existent.[24] In the realm of psychology, Sigmund Freud, an Austrian psychoanalyst, described God as an illusion in his work *The Future of an Illusion*. Such perspectives are considered among the most profound shocks to the belief in God (Theism) in the history of Western civilisation.[25]

The controversial statements by Western thinkers have led to a paradigmatic shift, marked by a societal transition from a theocentric (God-centred) orientation to an anthropocentric (human and rationality-centred) perspective.[26] This viewpoint, which tends to marginalise the existence of God and paves the way for atheism and religious blasphemy,

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[21]Hardiman, 24.

[22] Hendrikus Endar S., "Humanisme Dan Agama," in *Humanisme Dan Humaniora Relevansinya Bagi Pendidikan*, ed. Bambang Sugiharto (Yogyakarta: Jalasutra, 2008), 188–89.

[23] Zarkasyi, *Misykat: Refleksi Tentang Westernisasi, Liberalisasi, Dan Islam*, 23.

[24] Zarkasyi, 66.

[25] Syed Muhammad Naquib Al-Attas, *ISLAM DAN SEKULARISME*, ed. Khalif Muammar A. Harris (Kuala Lumpur: RZS-CASIS . HAKIM, 2020), 18.

[26] Hardiman, *Humanisme Dan Sesudahnya: Meninjau Ulang Gagasan Besar Tentang Manusia*, 10.

is a perspective only attainable when God is removed.[27] The rationale for this removal is clear: "He is perceived as an obstacle to freedom and the realisation of humanity's great talents."[28]

C Understanding What a Worldview Is?

In essence, the general term *worldview* is typically confined to ideological, secular, animistic beliefs, or a set of theological doctrines in relation to a worldly vision. It is used to describe and differentiate the nature of a religion, civilisation, or belief system. Occasionally, it also serves as a methodological approach in comparative religion. However, since some religions and civilisations encompass a broader spectrum of views beyond mere worldly perspectives, the meaning of worldview has been expanded. The English vocabulary lacks a precise term to express a vision broader than mere worldly reality other than "worldview".[29] For instance, Ninian Smart defines worldview as the beliefs, feelings, and ideas present in a person's mind that function as the driving force behind social and moral continuity and change.[30]

Similarly, Thomas F. Wall suggests that a worldview is a foundational belief system integral to understanding our nature, reality, and the meaning of existence.[31] Broader than both definitions, Alparslan describes worldview as the basis for all human behaviour, including scientific and technological activities. Every human activity can ultimately be traced back to one's worldview, and in this sense, human activities can be reduced to a worldview.[32] The adjectival use of "Islamic" indicates that the term is

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[27] Zarkasyi, *Misykat: Refleksi Tentang Westernisasi, Liberalisasi, Dan Islam*, 59–199.

[28] Hardiman, *Humanisme Dan Sesudahnya: Meninjau Ulang Gagasan Besar Tentang Manusia*, 24.

[29] Hamid Fahmy Zarkasyi, "Worldview Dan Kapitalisme Barat," *Tsaqofah* 9, no. 1 (2013).

[30] Ninian Smart, *Worldview; Crosscultural Explorations of Human Belief* (New York: Charles Sribner's sons, n.d.), 1–2.

[31] Thomas F. Wall, *Thinking Critically About Philosophical Problem; A Modern Introduction* (Wadsworth: Thomson Learning, 2001), 532.

[32] Alparslan Acikgence, "The Framework for A History of Islamic Philosophy," *Al-Shajarah, Journal of The International Institute of Islamic Thought and Civilization (ISTAC)* 1, no. 1–6 (1996): 1–15.

essentially neutral and can be applied to describe other types of worldviews. The definition of an Islamic worldview can be derived from various contemporary scholars. In classical Islamic tradition, a specific term for worldview was not known, though this does not imply that Islam lacks a worldview. 20th-century scholars have employed different terms to articulate the concept of worldview. According to al-Mawdudi, for example, a worldview is an "Islamic Vision," meaning a perspective on life that begins with the concept of the oneness of God, which impacts all aspects of human activity in the world. The shahadah is a moral declaration that encourages humans to implement it comprehensively in their lives.[33]

Similar to al-Mawdudi, Samih Atif al-Zayn defines worldview as an Islamic principle, which he describes as a rational belief grounded in reason or “aqidah fikriyyah”. For every Muslim, faith in the existence of Allah, the prophethood of Muhammad (peace be upon him), and the Qur’an is based on reason. Belief in the unseen is grounded in sensory experience corroborated by reason, rendering it incontrovertible. Faith in Islam as the religion revealed through the Prophet Muhammad (peace be upon him) governs the relationship between humanity and God, as well as between individuals and others.[34]

Still grounded in doctrine, Sayyid Qutb defines the Islamic worldview with the term "Islamic Vision", which denotes the accumulation of fundamental beliefs formed in the mind and heart of every Muslim, providing a particular perspective on existence and what lies beyond it. From the definitions provided, it is evident that these Muslim scholars are inclined to elaborate on worldview as a human interpretation of reality and the essence of truth, all rooted in the values of Tawhid.

Islam versus Humanism: An Examination of Worldview Characteristics

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[33] Abu al-A’la al Mawdudi, *The Process of Islamic Revolution* (Lahore, 1967), 14–41.

[34] Samih Atif Zayn, *Al-Islam Wa Idulujiyyat Al-Insan* (Beirut, n.d.).

To achieve a fair comparison, it is essential to position Islam and Humanism equivalently, each as a distinct worldview. Humanism, as a perspective on life, endeavours to address and resolve fundamental issues concerning reality, existence, and their interpretations, particularly the questions that have arisen since the dawn of human civilisation.[35] However, Humanism's approach to reality diverges significantly from that of the Islamic worldview. The differences between the two can be analysed through the following aspects:

Firstly, the two differ fundamentally in their sources. The primary source of the Islamic worldview is revelation,[36] which is then reinforced by religion and supported by reason, intuition, and authentic reports.[37] In contrast, the Humanist worldview is rooted in natural science and reason,[38] progressively distancing itself from religion as natural science advanced.[39] For adherents of Humanism, anything beyond the grasp of reason is considered non-existent.[40] Although both worldviews regard human reason as a central source, the Islamic and Humanist worldviews exhibit markedly different characteristics.

Secondly, Islam and Humanism present distinct views on reality. In Islam, reality encompasses not only the tangible world but also the unseen realm. The study of reality extends beyond social values and everyday life to include metaphysical considerations.[41] Conversely, Humanism confines

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[35] Stephen Law, "Humanism," in *The Handbook of Atheism*, ed. Stephen Bullivant and Michael Ruse (Oxford: Oxford University Press, 2003), 267.

[36] Hamid Fahmy Zarkasyi, "Liberalisasi Pemikiran Islam: Gerakan Bersama Missionaris, Orientalis Dan Kolonialis," *TSAQAFAH*, 2009, https://doi.org/10.21111/tsaqafah.v5i1.145.

[37] Anton Ismunanto, *Hamid Fahmy Zarkasyi: Biografi Intelektual, Pemikiran Pendidikan, Dan Pengajaran Worldview Islam Di Perguruan Tinggi* (Yogyakarta: Yayasan Bentala Tamaddun Nusantara, 2021), 93.

[38] Law, "Humanism," 268.

[39] Mahmud Utsman, *Al Fikr Al Maddiy Al Hadith Wa Mawqifu Al-Islam Minhu* (Kairo, n.d.), 35.

[40] Law, "Humanism," 264.

[41] Muhammad Kholid Muslih, *Worldview Islam: Pembahasan Tentang Konsep-Konsep Penting Dalam Islam* (Ponorogo: UNIDA Gontor Press, 2018), 21.

reality to the physical realm alone, dismissing the supernatural and metaphysical as myths,[42] fantasies, and non-existent.[43]

The aforementioned differences have significant implications regarding the nature of the two worldviews. On one side, the Islamic worldview, grounded in divine revelation and employing metaphysical as well as social and ethical studies, possesses a final and authentic character. In contrast, Humanism, which relies solely on reason and natural science, is inherently fluid and subject to change as natural science evolves. Humanism asserts that everything is in a state of constant flux, with nothing being absolute; if anything is deemed absolute, it is the very notion of change itself.[44]

Thirdly, the differences can be examined through their respective views on key concepts within a worldview. These concepts include the notions of God, humanity, morality, and happiness.[45] As previously mentioned, Humanism rejects realities beyond human sensory perception, thus excluding all aspects related to the supernatural and metaphysical. This includes revelation, heaven and hell, resurrection, and similar concepts. Consequently, the ideas of revelation, heaven, and hell are absent from the Humanist worldview.[46]

In contrast to the Humanist perspective, the Islamic worldview affirms the existence of God, His Oneness, and His names and attributes.[47] The true God is Absolute, Perfect, Singular, without beginning or end, and His existence is manifest yet beyond sensory perception.[48] He is the Creator of all things,

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[42] Corlis Lamont, *Philosophy of Humanism* (The Continuum Publishing Company, 1990), 13–15.

[43] Law, "Humanism," 264.

[44] Zarkasyi, *Misykat: Refleksi Tentang Westernisasi, Liberalisasi, Dan Islam*.

[45] Hamid Fahmy Zarkasyi, "Islamic Worldview Sebagai Paradigma Sains Islam," in *Islamic Science: Paradigma, Fakta Dan Agenda*, ed. Syamsuddin Arif (Jakarta Selatan: INSIST, 2016).

[46] Zarkasyi, "Liberalisasi Pemikiran Islam: Gerakan Bersama Missionaris, Orientalis Dan Kolonialis."

[47] Usmanul Khakim et al., "God and Worldview According to Al-Attas and Wall," *TSAQAFAH*, 2020, https://doi.org/10.21111/tsaqafah.v16i2.4853.

[48] Law, "Humanism," 284.

with every reality dependent upon the Reality of God. In other words, God occupies a central position within the Islamic worldview.

Humanism, by its nature, is atheistic and does not adhere to any religion, though in some instances it does not explicitly deny the existence of God. Humanism adopts a sceptical stance towards religion, considering it to be a myth. Moreover, myths themselves are also rejected by Humanism as they cannot be apprehended by human reason. While God occupies the central position in the Islamic worldview, it is humanity that assumes the central place within Humanism.[49]

In the Islamic worldview, humanity is created to be the vicegerent on Earth. To assist humanity in fulfilling this role, God has bestowed upon it the gift of reason. Furthermore, God has provided guidance in the form of revelation. In this context, the role of human reason is to determine whether a person will understand the purpose of their creation by adhering to this divine guidance or choose to reject it.[5051]

In Humanism, as the central focus of its worldview, humanity is also regarded as the centre of the universe. Humans are seen as capable of resolving all their problems independently without reliance on external sources, and of determining their own destiny. Moral values, too, are centred on and constructed by humanity. Thus, Humanism stands in stark contrast to Islam.[52]

In the Humanist perspective, moral values are considered universal. However, these values are grounded solely in contemporary experiences and relationships.[53] The moral worth of an action is intrinsic to the act itself and is

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[49] Law, 284.

[50] (Ingatlah) ketika Tuhanmu berfirman kepada para malaikat, “Aku hendak menjadikan khalifah di bumi.” Mereka berkata, “Apakah Engkau hendak menjadikan orang yang merusak dan menumpahkan darah di sana, sedangkan kami bertasbih memuji-Mu dan menyucikan nama-Mu?” Dia berfirman, “Sesungguhnya Aku mengetahui apa yang tidak kamu ketahui.” Lihat: Q.S al-Baqarah ayat 30

[51] Muslih, Worldview Islam: Pembahasan Tentang Konsep-Konsep Penting Dalam Islam,179

[52] Lamont, *Philosophy of Humanism*.

[53] Lamont

not dictated by religious doctrines. Humanism also posits that each individual is capable of determining their own moral values, provided these do not conflict with societal norms. As personal experiences evolve, so too do moral values.[54]

Fourthly, regarding happiness from the Humanist perspective, Humanists assert that individual happiness is achieved through self-development. By attaining this personal growth and contributing to society, an individual is believed to attain a fulfilling and meaningful life.[55] They claim that the presence of religion actually distances a person from a meaningful life, as religion introduces complex problems, fears of 'cosmic punishment,' and supports erroneous beliefs due to the fear of an afterlife. Thus, from a Humanist standpoint, a happy and meaningful life can be attained by abandoning religion and focusing on oneself.[56]

In stark contrast to Humanism, happiness in Islam encompasses both worldly and eternal aspects. According to Ibn Sina, true happiness and sorrow of the soul are experienced in the afterlife, while the sensations felt in this world are but transient pleasures and pains. Nevertheless, the Qur'an instructs humanity not to neglect the affairs of the worldly life.[57]

In Islam, the pursuit of happiness encompasses both this worldly life and the hereafter, and is interwoven through three dimensions: the self (nafsiyyah), which includes knowledge and character; the body (jasmaniyyah), encompassing health and personal security; and external factors (kharijiyyah) such as wealth and a favourable environment. Thus, happiness in Islam is not confined solely to worldly life but extends to the hereafter as well. It is also incorrect to assert that Islam directs its followers exclusively towards seeking the happiness of the afterlife, for the pursuit of worldly happiness is intrinsically linked to the pursuit of eternal joy.

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[54] Lamont, 284.

[55] Lamont, *Philosophy of Humanism*.

[56] Law, "Humanism."

[57] Muslih, *Worldview Islam: Pembahasan Tentang Konsep-Konsep Penting Dalam Islam*, 221.

Conclusion

From the foregoing exposition, it can be concluded that Humanism possesses its own distinct perspective on reality and thus can be categorised as a worldview. Consequently, any comparative effort between Humanism and Islam is an apple-to-apple comparison. Nevertheless, significant differences are evident between the two. These distinctions manifest in their sources, their views on reality, and their interpretations of fundamental concepts within their respective worldviews. Thus, Humanism can be classified as a form of 'anti-thesis' to the Islamic worldview.

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Martin Putra Perdana is a is a young lecturer who has recently completed his studies in the field of Aqidah and Islamic Philosophy at Universitas Darussalam Gontor.

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